

# The Christian Herald.

VOL. VIII.

SATURDAY, DECEMBER 15, 1821.

No. XV.

## Miscellany.

*For the Christian Herald.*

### AN EXCURSION.

*(Concluded from page 677, Vol. VII.)*

A CHURCH in ruins is always a melancholy object. Yet such sights are quite common in some parts of Virginia. The associations of the mind involuntarily rise, as we gaze on a decayed building, once consecrated to Divine Worship. We immediately think of the crowd that once bent there with lowly reverence, of the pious minister, who opened sources of consolation to the bereaved, or of the holy pilgrim, who so often repaired thither with eager step : we enter into the feelings of generations that have long since disappeared from off the face of the earth. The simplicity which reigns in this Southern country, has a tendency to increase such reflections. It is usual to see many walking along the roads to attend preaching, large numbers of horses tied to clumps of trees, and the people during the intervals of worship, partaking of simple refreshments by the side of a spring, or under the shade of an oak. With such scenes, my eye was often regaled ; for where can the man be found, who does not theoretically believe, that the revival of patriarchal simplicity, would bring vast accessions of happiness to the human family ?

For a few years past, Evangelical Religion has been rapidly gaining ground in Virginia. Among the higher circles, Bishop Watson's Reply to Paine, was happily instrumental in breaking down the strong holds of infidelity. Often, during my journey, could I feel the glow of gratitude on my heart, that Providence had brought forth such champions as Campbell and Watson, to check in their career the advocates of a sceptical Philosophy. Many who once reviled the Christian system, can now develope its external evidences with great force and acuteness of reasoning, though they may not be experimentally acquainted with its power. Yet, we would not dispense with the services of an able frontier soldier, because he had never seen the interior beauties of the country he so intrepidly defends.

But in exhibiting the causes which have contributed to this change, sufficient justice has never yet been done to the labours of the Rev. Devereux Jarratt. We deeply regret, indeed, that some parts of his Biography were ever committed to the press, because discord among the followers of the same Saviour is always to be deprecated.\* Mr. J. was

\* See Dr. Coke's Journal for 1784, with the Life of Jarratt, written by himself.

self-educated to a good degree, yet the volumes of Sermons he has left, prove him to have been a faithful and judicious preacher. After preparing himself for the ministry, he went over to England for ordination, where the novel plainness of his dress, with the earnestness of his manner, attracted thousands to the churches in which he preached. He commenced his course in Virginia, at a time when the state of Religion was awfully low, but with an eagle eye did he every where look in upon those destitute churches, that had none to break among them the bread of Life. Travellers, however, who penetrate into the former sphere of his labours, are very apt to meet with some disappointment, because they expect every where to behold the evidences of his zeal. Alas, his churches give many proofs that he who once animated them, is no more. But after going round the moral ruins of Ephesus and Corinth, would any conclude that Paul was not faithful? or beholding a picture from which the warm colouring had faded, would any say that the hand of a Master had not been busy in its execution?

It is impossible to travel in Virginia, without feeling, that its ecclesiastical antiquities are highly interesting. It might be proper here to say something of Davies, J. Band, S. S. Smith, but they are so well known, that any thing would be needless.\*

One fact, however, surprised me, that so few of the coloured people attend divine worship. Yet the Virginians feel themselves aggrieved by the uncharitable reflections, too often thrown upon them, by their Northern Brethren. And though, in some instances, there may be just ground for such reflections, yet many individuals manifest a lively interest in the spiritual condition of their slaves. Nothing is clearer than that the Great Head of the Church has a zealous people in the mountains and low lands of this interesting state. But the instruction formerly allowed to slaves, is now prohibited by law,† and it is to be lamented that the preachers of the Episcopal and Presbyterian churches do not adapt their discourses to the comprehension of this class of people.

The author of the *British Spy*, with equal tenderness and elegance, has portrayed the wrongs inflicted by the First Settlers on the Aboriginal Inhabitants. Fertile farms and seats of opulence have risen on the ruins of Indian wigwams; villages and cities smile, on the banks of rivers, whose ample and impetuous tide once bore along the canoe of the red man. Churches are now thronged with devout worshippers, where not long since stood the Pagoda, a monument of misguided reverence for the Great Spirit; whilst the original possessors of the soil, have plunged into the depths or far distant forests. They still mutter their orisons to the stars, their altars are still unquenched. We should then suppose that, under such circumstances, Virginia would recognise her obligation to send forth the light of the Gospel among these deluded idolaters. How great must their responsibility be, who live in affluence, yet live for themselves. This thought would frequently rise, whilst riding along in view of country seats with large tracts of land annexed, amply stock-

\* To these may be added, the name of Dr. Hoge, late President of Hampden Sydney. An interesting Biography of him will soon appear, by John B. Hoge, of Martinsburgh, Virginia.

† There is a Catechism recently published by Rev. J. Mines, admirably suited to the slaves, without teaching them to read at all. The Sabbath Schools can now be continued, without the danger of Pains and Penalties.

ed with flocks and herds. But we are persuaded, that the public mind would attend better to this subject, if our Agents from Benevolent Societies would oftener come into the interior of our country. A word to the wise.

The natural beauties of this state are very fine, arising from the constant succession of hill and dale, mountains and plains. Those spots which have been reclaimed from the wilderness, have a charming effect, when contrasted with the thick woods, through which the traveller toils his way. One day I descended a profound extensive valley, and lighted from my horse, to enjoy more leisurely the glories which environed me. It was the hour of noon. The full beams of the sun were pouring down over the summits of the mountain, yet beneath the shade of a projecting rock, a delicious transport came over my feelings. I thought of the pure felicity which they experience, who love their Saviour with a simple undivided heart; who take up their cross and follow him wheresoever he calls. The happiness of Heaven rose to my view like infinite swelling on infinite. That moment I would not have exchanged for an Eternity at a distance from my God. Before leaving this consecrated spot, I wrote the following lines :

\* The morn of Life has gone away,  
When fancy wore its visions gay,  
And childhood's scenes, so sweetly past,  
Leave but a gleam of joy at last.

Let honour bind its golden wreath  
Around my brow ; there lurks beneath  
A worm : the soft delusion past—  
Leaves but one gleam of joy at last.

The snowy flocks, that wind along  
O'er hill and dale, a silvery throng  
That haunt the wood, or skirt the glade—  
The charm they bring must quickly fade.

Thus sorrowing I, when straight from Heav'n  
A beam of light was sweetly giv'n,  
As the first ray of op'ning morn  
Rolls o'er some wretch with care forlorn.

It show'd a pathway to the skies,  
And bade my soul to rapture rise,  
To look and smile on all below,  
This wide extended scene of wo.

Now, when I rove the verdant field,  
Or in this lonely vale conceal'd,  
Or climb the lofty mountain's side,  
Or in my humble home abide,

It makes my home the home of peace—  
From guilt it gives a sweet release—  
It decks each field with chasten'd light—  
It gilds the vale with glory bright.

Before leaving, I took some rude sketches of things as they appeared



here, which afterwards proved very entertaining to my neighbours, though I am inclined to think, that what most excited their pleasantries was, that any body should go about the country, and be at so much pains about what they could see at home.

LINES TO MY PENCIL.

Come, picture forth these noble mountains,  
 With all the vale that lies between—  
 The pearly brooks, from moss-clad fountains;  
 Rev'ling round this tufted green.—  
 I brought thee with me, to this dingle,  
 Not to be idle in my hand,  
 But all thy colouring here to mingle,  
 In painting out this fairy land.

So I pursued my way, expecting to reach the house of an old college friend that evening, having the Blue Ridge in sight all the afternoon. As it was growing dark, I felt an increasing interest in the numerous cottages which lined the sides of the mountain, and wished to deposit in each a copy, not of Paine or Godwin, but of the word of Life.

The grave of WASHINGTON is visited by almost every traveller who sets foot in Virginia. Many a leaf and twig has been rent away from Mount Vernon, and carried into distant parts of the world. Many a bitter murmur has been uttered here by disappointed pilgrims, who, penetrating these retreats, have found no monument to the memory of this great man. But I was better pleased, than to have seen it crowded with pillars and statuary of every kind. The simplicity of the place gives it an imposing air, and the mind is left free to expatiate on the actions of this accomplished hero.

Being very tired, I shall give a short list of things not treated; the cave of Virginia, its Colleges, a moonlight visit to the Natural Bridge, a visit to Richmond, and a night's sojourn with an old Presbyterian Elder, who, without knowing my sentiments, very unceremoniously dressed off the Hopkinsians. He had a host of worthies in his house, Boston, Baxter, Hervey, Erskine, Scott, &c.

The rose of Summer had now faded away, and the multitudes of leaves seemed to say, it is high time for Winter quarters. Ergo, I reached home a little after sunset.

Now to my cot, I've safely come,  
 In it I'll stay, tho' very small—  
 For he who cannot stay at home,  
 Had better have no home at all.

B.

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*For the Christian Herald.*

A SKETCH OF REAL LIFE.

SAD and solitary I was sitting by my fire in the winter of —, lamenting the unexpected deprivation of some comforts to which I had been accustomed, when an acquaintance stepped in and related the case of a poor woman who was in great distress, owing to the want of the necessaries of life. The best feelings of my heart were at once interested, and my first impulse was to get my hat and go immediately to



visit her ; but on looking out of the window, and perceiving the snow very deep, I hesitated. Shall selfishness gain the ascendancy, said I ; if so, I am *no* christian. How should I wish a friend to act, if it were my own case ? The answer was at hand, and taking what little refreshment I could carry, I proceeded rapidly on my way to the cottage.

My heart sighed when I perceived the path but little trodden. Ah ! the dwellings of the poor and desolate are not much frequented, even by christians. I grieve when I say it ; but I have it from themselves.

"It is so unpleasant," said one, "to subject yourself to the gaze of the vulgar, (a general name for the poor;) it is so difficult to satisfy the expectations which are raised when visited by people of genteel appearance, (clothed in rich attire,) they think you will give so much *more than you can afford*, that really, for one, I prefer staying at home by my own comfortable fire, and *sending the trifle* I can spare by some one whose *duty* it is to attend to such affairs." What excuse for a professed disciple of Him who "went about doing good;" whose days were passed in visiting the abodes of poverty and affliction !—Will it avail in the day of judgment ?—But to continue—I entered the mansion of sorrow, and found a mild looking female, surrounded by five little ones, clad in calico slips, shivering over the remains of a little fire. I will not attempt to describe the furniture, but proceed to relate our conversation. "How long have you been thus destitute," I inquired. "More than two weeks *without* fire, until last evening, a benevolent stranger sent me a few sticks of wood," was the reply. "And how have your children subsisted?" "God only knows," said she, "for a few cold turnips and a little hard rye bread, have been *all* our store." "But why did you not make your wants known ? there are christians all around you who would have rejoiced in the *privilege* of ministering to your necessities." "I made my wants known to my Father in Heaven, for I am a stranger in a strange place," sighed she, "and the only person who was applied to, said, 'A woman with a husband to provide for her, has no right to ask assistance from any one !'"

"And where is your husband !"—"He has long been sick," she replied, "but has attempted to walk out a little ways to get some work to keep us from starving." "Don't you feel as if *hardly* dealt with by the Almighty, in being so deeply afflicted, and left so destitute?"—"No, no, I do not," her eyes brightening as she spoke—"I feel that He is good ; it is all right that I should be thus afflicted. Can my Father do me wrong ?—No—no—He will never forsake those who love and trust Him ; although He may make them wait long for the performance of His blessed promises, to try their faith and exercise their patience." My heart bowed before her ; I felt as if shrinking into littleness, while I silently contemplated her submission, and hallowed self-devotion. As I gazed upon the calm pale face of the sufferer, which was lighted up with a momentary animation, while she was vindicating her God, I almost fancied I could "trace the future Angel." Hasten here, ye sceptics, and behold what Religion has done for this child of sorrow, and lament in bitterness your own destitution of a resource in an hour like this ; for how know ye that it will not come upon you ?

If the mother was resigned and patient, the children were *not*. It was *too much* to expect it : while we were conversing, they had seized the food with avidity, and appeared striving which should devour her

share first. "My poor babes" said the mother—"but hunger makes them unmannerly, and you will excuse them. Come hither," said she, to a dark-haired girl. "Come hither, dearest, and read a few verses in *that* good book which has so often cheered my lonely sadness; indeed, it has been a blessed resource, when my poor hungry infants have cried themselves to sleep, to take this much prized volume and read some precious soul-refreshing promise, for instance—'This poor man cried, and the Lord heard him, and delivered him out of all his troubles.'"<sup>\*</sup> She then gave me an account of the acquirements of her "poor obedient babes," as she called them, which extended to reading and writing a little. I was glad of an opportunity of indulging her in this, for what more natural than a mother's vanity, or what more *easily* forgiven. Her story was very interesting, but too long, and too much like romance to be inserted here. I cannot, will not, attempt to describe my feelings on returning to my own quiet comfortable home, but have often regretted that I did not commit them to paper while in their freshness. But I can gratefully say, that I *then* received a lesson which *years* cannot obliterate; a lesson by which I hope to profit through time and in eternity.

The warm glow of feeling has passed; the excitement of external circumstances gone by; but a real, a deep, an abiding conviction remains, that the *unreservedly* submissive Christian is the only *true* one; that in order to be liberal, we must practise self-denial; and that "it is better to go to the house of mourning than to the house of feasting"—"for by the sadness of the countenance, the heart is made better."

I would only add, that her prayers *were* answered: for as soon as the circumstances were known, her wants were relieved, and as the warm season returned, her husband regained his health, the children were clothed and sent to the Sabbath School, for her deepest dread was, that they would not be educated: and when I left the benevolent town of ———, the whole family were enjoying more happiness than they had known for a long time.

LACOMAR.

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*For the Christian Herald.*

#### CITY AFFAIRS.—SUNDAY SCHOOL FACTS.†

THE object of this tract is to bring into view the plan of systematical visiting, without discrimination, all the families of the poor and destitute in our city, as far as practicable by means of our Sunday School institutions.

Our design is to lay the business open briefly before those who may be interested in the success of this benevolent work. It is proper here to remark, that from the course pursued, our labours have been so very diffusive, that the effects produced are far short of what they might have been, on a more limited, but thorough, and less laborious plan. We have witnessed the most salutary consequences flowing from our exertions; yet we are driven to the painful necessity of acknowledging that, from the nature of our generalizing system, thousands have been passed by, in

<sup>\*</sup> Psalms, xxxiv. 6.

† The Sunday School Visiter. Facts No. 2. Collected and published under the direction of the General Association of Teachers. "And there remaineth yet very much land to be possessed."—JOSHUA xiii. 1.

the midst of us, who are grovelling in distressing poverty, and still more distressing ignorance; thousands to whom essential, present aid might be rendered, but to whose rising offspring the benefits of our exertions judiciously applied would be incalculable. These thousands must continue to linger out a wretched life, and rear an offspring of misery to habits which are an effectual barrier to their being useful either to themselves or others; to their present comfort and future enjoyment—a tax upon industry and frugality, a prey upon the community, a pest to society, and a disgrace to mankind; unless some effectual method be adopted to bring them under a moral influence. The only way by which our benevolent designs can be rendered completely successful, is, for the conductors of each school to assume to themselves, a limited district in the immediate vicinity of their school; and therein to seek out every proper subject for their care and particular attention, to manifest a kind regard for their welfare, and to adopt and continue a round of friendly visiting; to endeavour, as far as possible, to relieve the necessities of the deserving, and to sympathize with them in their distresses.

A plan of this kind is not a novel suggestion. It has here been long the subject of conversation by individuals, but it has not been adopted, or brought before the public, for this only reason, viz.—it was thought the time had not yet arrived when such a measure would be embraced to a sufficient extent, either to insure success, or to make a palpable and decisive experiment.

The attention of the Managers of the Philadelphia Sunday School Union has been drawn to this subject. Alluding to it in their last Annual Report, after stating “there are many children who do not enjoy the advantages of instruction,” they add, “this will be the case until some definite geographical boundary is established, within which each society will confine its operations, with a determination not to abate exertion till *all* are brought to the schools.”

While we, on this side of the Atlantic, have been consulting and waiting a favourable opportunity to make the experiment, we have, as we trust, been preparing the way for a system that has burst upon us from across the ocean. It was left to the celebrated Dr. CHALMERS to develop the resources of his benevolent heart, by a bold experiment, which has opened a flood of benign light on the world; a light that shines with such beaming refulgence, that it cannot be obscured by the murky vapours of the most stupid or sceptical mind; a light that will increase in splendour, till the most debased, (by poverty,) shall assume his manhood, shake off his mean escutcheon, and take his place beside his fellow man; and will continue to shine brighter and brighter even to the perfect day.

On perusing some extracts from Chalmers’s works, published in several numbers of the CHRISTIAN HERALD, some of our Sunday School teachers, struck with his system, marked out a plan for their own operations, in the execution of which their highest expectations have been more than realized, and facts have been disclosed, which are of the deepest interest to the community.

In Baltimore, (as we have been recently informed,) a system of Sunday School operations has been adopted, which embraces the whole city, and is of so efficient a nature, that no one can avoid its vigilance, or escape its researches.

Such have been the first fruits of the local system in other places.



But if it be asked, is this system adapted to our own city, or to our country? Can such a system be applied with success to our population, and that by our Sunday Schools? Let the following facts answer the inquiry.

Some individuals, convinced of the practicability of applying with success Dr. Chalmers's local system, by our Sunday Schools, procured the formation of a local Association, by the teachers of a male and female school. They there marked out a district in the heart of the city, for a field of operation, subdividing this field into small districts, assigning to each member his particular locality. In the short space of four and an half months from its formation, this Association had found 350 children for the Sunday Schools, for 66 of whom they procured places in free schools; procured the administration of medical aid to 32 indigent persons, relieving also the necessities of many others; distributed 49 bibles, 31 testaments, and 652 tracts, procured 29 subscribers for bibles, of from 1 to 12 1-2 cents per week; collected on subscriptions for bibles 18 dollars for the benefit of the New-York Bible Society.

Many adults were also found who could not read, and though anxious to learn, could not leave their families to attend schools; some of whom are now receiving instruction at their homes, from the teachers.

Pursuing the same object, the conductors, in another instance, of a male and female school, formed a united association, and marked out a field for labour, embracing little more than five blocks immediately around their school rooms, and notwithstanding the ground had previously been examined again and again by the visiting committees of several other schools, they, in three or four weeks, found on this small field, upwards of 70 fit subjects for Sunday School instruction. Among this number, was a young coloured adult, who, when he entered the school did not know the letters, and on the fourth Sabbath after, was reading simple sentences. A coloured lad was also found, who says he has no home, no occupation, no friends, and no where to lay his head; but eats his victuals when and where he chances to get any, and takes his repose for the night wherever his sleepy moments overtake him, under the best covering that happens to be in his way, or in the open air on the step of a door. He now attends the school regularly, appears anxious to learn, and promises fair to make good improvement.

Our limits will not permit a detail of the agreeable and instructive visits already made, in pursuance of this local system, some of which have been sufficiently interesting to form a valuable tract. Experience, limited as it has been in this business, has taught the feasibility of such a course of visiting, as well as its practical good effects. It has demonstrated, clearly and conclusively, that the prejudices incident to certain classes of people, however deeply rooted and long cultivated, are not insurmountable. The forbidding aspect, the stern demeanor, and all those mingled feelings attendant on the accumulated evils of pinching, and neglected, and too often despised poverty and ignorance, are all hushed before the mild radiance of the smiling messenger of peace, consolation and active benevolence. All these soften, melt and disappear, at the first ray of friendship that strikes across their view, and all, all are swallowed up in thankfulness and gratitude hardly to be expressed, at every repeated visit, poured forth in still greater effusions. We speak not of a single instance, when we say the internal aspect of the house, both

moral and domestic is soon changed in consequence of this system of visiting. The children who at first were ragged, filthy and idle, or worse than idle, on the Lord's Day, are now cleanly and decently clothed, regular at school, where they are attentive and diligent, improving their minds, advancing in morals, and becoming amiable and interesting. The morose and distant character of the family is changed to serenity, cheerfulness and affability, and with a confidential trust, their whole heart is opened to the visitor; and it may not be saying too much, to add, little short of adoration has been attempted to be offered, as to a messenger divine, bearing the riches of heaven to the abodes of men. Their dress, furniture, and the whole interior of the dwelling have soon put off their sooty and slothful aspect, and assumed the appearance of cleanliness, industry and studied neatness. Some who before regarded not the Sabbath, but as a day of idle recreation and profanation, have solicited admission into a place of worship, and become regular attendants. And some, it is believed, have turned from the error of their ways, and set their faces towards a better country, beyond the abodes of evil, of poverty and of wretchedness.

The book of Life has been sought for, and read with eagerness, when apprized of its superior excellence. And the once a slave of inebriation and all its attendant evils, has already, in some good measure, become the kind husband and the provident parent.

Some facts that have been disclosed in these visits, and which are calculated to touch the finer feelings of our nature, will be briefly recounted; together with some others no less interesting to the cause of Sunday Schools.

The first that we mention, is that of a mulatto infant being hired out to be nursed in a poor dependent family, by a lady whose equipage would seem to assign her a distinguished place amongst the brilliants of our city, and who subsequently forbid the procuring of such medical aid as the child should need, or nourishment to restore health or sustain life, as the little innocent had never seen its mother, and she was determined it never should. The consequence was—but we forbear—. We need not add the closing scene. Imagination will readily supply the rest, and survey the infantile spirit soon winging its way to the invisible world.\*

W. C. an interesting little white boy, about five years old, was found residing with a coloured family in a cellar. The protector of this orphan is a very aged negro, who gave the following history of the child, and which on investigation is found to be correct. His mother was of a family that passes for respectable in this city, and in which the old negro was long a servant. She married against the will of her parents and of the family; and, in consequence, was denied the hospitality of her parental roof. Her husband was a Sea Captain, and on his first voyage after their marriage, was lost at sea, and she in consequence was left without a home, and destitute, and in that situation which above all others is calculated to excite the pity and compassion of all, even of a savage, or an inveterate enemy. But with her it was far otherwise. On her, no ray of compassion gleamed. To her, no hand of pity was ex-

\* For a more particular account of this instance of awful depravity, see *Christian Herald*, p. 233.

tended, save by this old negro, once the servant in her father's house. With him she took up her abode, and there became the mother of this boy. Heart broken, forlorn and helpless, her constitution soon yielded to the weight of her accumulated sufferings, under the distresses of sickness, and a dependence so unnatural and trying, and the malignant frowns of that house to which nature points as the seat of affection, forgiveness and love; she sunk under it, and left her babe to the care of her only friend, but whose age and decrepitude rendered him scarcely able, with his utmost exertions, to supply his own wants. He saw her remains committed to the dust, and has ever since continued to cherish the little nursling with the best of his scanty means. Neither did the situation of the orphan soften the unrelenting severity of the parental house; and no place for pity or compassion was opened to him in the breast of a white, till he was found by the Sunday School visiter. His worthy old protector is now released from the heavy burden of his charge; and the long neglected innocent orphan has now a place in the abodes of his kindred colour, where he enjoys all the privileges which a pious family can bestow, and all the instruction that a foster parent, and Sunday School can impart, and where he would fain for the first time indulge in the endearing appellation of father and mother.

E. P. an orphan girl, about 11 years old, absconded in the early part of September from her uncle's, where she lived, the only child in the house, and was ill used in consequence of a too free use of ardent spirits, by both uncle and aunt. She found a place to take care of a child in a family, where she stayed a short time, when meeting with A. B. a girl about the same age, she was persuaded to leave her place and go with her. A. had been enticed by a white woman to take from the house of her indigent parents several articles of some value, with which she absconded in the latter part of August, and carried to this woman, who lived in a cellar. In this cellar, which was inhabited by an unknown number of blacks and whites, male and female, of all ages, these two girls were found about the middle of October, after an absence *from their homes* of more than six weeks. They had been enticed there by promises of doing well by them. Their occupation was street begging, or, in other words, to bring to the cellar whatever they could lay their hands on, getting some little employment, and then make off with whatever was intrusted to them. In this they succeeded so well as to give satisfaction, except, in one instance, the avails of the day were small, and they were forced to sleep in the street, which brought on A. a dangerous illness, and which would probably have proved fatal, had they not been providentially discovered just in time to get her to her father's house. The whole groupe immediately quit the cellar, and cannot be traced out.

One visiter found in seven contiguous houses in his locality, sixteen numerous families, and although within hearing of two churches, but one of these families had any connexion with a religious people of any denomination.

About 15 children were found in one instance in a small cluster of rooms, but no individual to own even one of them as her child.

One miserable house, tenanted by three families, has furnished at the same time one school with ten boys, not one of them having any other means of instruction.



One visiter alone collected and brought in at once ten scholars, before the school was opened in the morning.

Four subjects for vaccination were found at one short visit.

A widowed mother of five boys, who all seemed no longer subordinate to her authority, put three of them into a Sunday School. After a little while she was so much pleased with the good effects of the school upon her children, that she expressed her joy with many thanks and tears to the visiter, saying, "there yet was a hope of some comfort with her dear children;" that "she was rejoiced to find that they had met with persons whom they would love, respect and fear."

A father being asked by the visiter why he sent his son to the Sunday School, replied, "my religious principles I trace to a Sunday School in England 30 years ago; and they never left me till they placed me in the church of God; and therefore with the same hope for my child, I send him to you."

A girl was picked up a few years ago, ragged and filthy, in the streets of our city, by a visiter, and conducted to a Sunday School, where she continued to attend, and made such rapid improvement, that she has become qualified to teach a common day school, which business she now follows with reputation and profit to herself, is an honour to her sex, and beloved and respected by a numerous acquaintance.

A young man called on a gentleman in this city, presenting him with *one hundred silver dollars*, saying, "I wish you to send this to my poor mother in Ireland; tell her this is all I have in the world, and I owe it to her for the kindness she did me in sending me to the Sunday School when I was a boy. It was that school that made a man of me; for without the instruction I there received, I should never have been worth a penny, but must have been a dirty worthless vagabond all my days. This money will do her good, rejoice her heart, and make her happy, and I can now take care of myself and earn more."

These facts, we are aware, do not all relate to the subject of the local system, but they have all a direct and forcible bearing on Sunday School labours, and such as they are we leave them, a comment on themselves, and on our subject, which we here dismiss for the present, with a brief remark.

These facts collectively show us how almost countless are the accessible avenues to a needy and neglected population, and also the numberless ways that are open to a successful display of active and philanthropic benevolence; also the importance of our subject, in relation to the political economy of our city and country.

Is the visiter apprized that provision is made in our city for the relief of every kind of unprovoked suffering? he will never want for arguments to meet every case he may fall in with. If he meets with those who stand in need of instruction, there are sabbath and free schools and places for public worship. Do any want books? there are Bible and Tract Societies. Are any sick or wounded? there is the Dispensary. Are any exposed to the ravages of the small pox? there is the Dispensary and Physicians to vaccinate them. All these aids can be had gratuitously. Are any in want of the necessaries of life? here and there are means of supply for all the deserving. *Finally*—To the resources of his own bosom, he will look for comfort and consolation for the afflict-

ed, and balms and antidotes for a thousand nameless difficulties and vexations.

When a population the most prejudiced and inaccessible shall see and be made acquainted with the salutary and happy effects of such institutions ; and further, when they shall see that the way is here open to their children, where they may be well provided for, trained up to usefulness and industry, and be educated for the highest honours and emoluments in the gift of our country ; they will not shut out themselves or their children from a participation in such a heaven-born beneficence. When they see that it is no bigoted machinery, or intrusion to mar their quiet or enjoyment, but rather that friendship which seeks to promote them, they will open, not only their doors, but their hearts also to the visiter, that herald of peace, and speed his efforts with joy and gladness.

The committee of publication of the Association of Teachers, in the above paper, have alluded to the subject of the Local System, as having been brought forward in our pages ; and as some of our readers may wish to consult them, we again insert the following reference, viz.—See *Christian Herald*, vol. VII, pp. 365, 370, 454, 457, 526, 528, 616, 622, 653, 657, 682, 685 ; also, *Review of Dr. Miller's Sermon*, p. 586\*, and “*Report of the Society for the Prevention of Pauperism*,” p. 665, *et seq.* ; and vol. VIII. Nos. II. III. IV. and VIII., and *Review of Ward's Letters*, No. IX. and No. X. also No. XI. and XII.

There will appear an impropriety of expression near the bottom of page 456, owing to the admission of an extract from Chalmers' work, which appeared at p. 682 of our last volume.

[For the encouragement of our friends, we can now record Sunday Schools established since May last—One at Brooklyn, where above 400 pupils have been admitted ; 1 at Hoboken, and 7 in this city, including altogether, in all probability, more than 1000 children.]

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## Intelligence.

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### ENGLAND.

#### RETURN OF THE REV. JAMES CONNOR FROM THE MEDITERRANEAN.

Mr. Connor returned by way of Greece and Italy, and thence through Geneva and Paris ; becoming personally acquainted, as he passed along, with many individuals interested in the diffusion of Christian knowledge in the Mediterranean, and observing with an attentive eye the religious state of the countries which he traversed.

Mr. Connor left Constantinople on the evening of the 15th of February, on board a Tiniote Brig, and landed at Tino on the 25th ; where, after being detained four days by boisterous weather, he hired an open boat, which landed him at Athens on the 3d of March. Leaving Athens on the 14th, Mr. Connor proceeded, by way of Thebes, to Lebadea ; and thence, by way of Castri (the ancient Delphi) to Gallixioli, a considerable town and port on the Gulf of Corinth ; hiring at this place a boat for Patras, he landed there on the 23d. On the 26th he sailed for Corfu, and arrived at its Lazaretto on the 31st, where he staid in quarantine till the 9th of April. Leaving Corfu on the 23d, he reached Ancona, after a passage of eight days, on the 31st, and was immediately ordered into an eighteen days' quarantine.

During this quarantine, the Earl of Guilford arriving from Corfu, and entering the Lazaretto, Mr. Connor writes—

“From his Lordship I first received the distressing intelligence of the murder of the Patriarch Gregory and other Dignitaries at Constantinople. Lamented Gregory!—my heart ached as I listened to the account of his death. He was, indeed, a true friend to the Bible Society. I had frequently the privilege of visiting him; and the first question which he generally asked me was—‘What news from the Bible Society? How does it go on?’ I sat some time with him the day before my departure from Constantinople; and, as I bade him farewell, he expressed his hope to see me again ere long.”

News daily arriving of the increasing disturbances in Turkey, it appeared obvious that Mr. Connor’s absence from Constantinople would be necessarily much longer than he had intended or wished. He determined, therefore, to spend some time at Rome. Being freed from quarantine on the 18th of May, he reached Rome on the 25th. After purchasing, in that city, for the Society, various productions of the Propaganda Press, he left it on the 18th of June, and proceeded to Florence and Milan; and, crossing the Simplon, arrived at Geneva on the 20th of July. At Geneva he had much profitable intercourse with some excellent men, to whom the Letters which he carried introduced him. Having rested here for some time, with a view among other things to perfect himself in the knowledge of French, he left that city on the 29th of August; and, after spending a few days in Paris, in which he visited Baron de Sacy and Professor Kieffer, he reached London on the 10th of September.

*Meeting, in London, of Messrs. Jowett and Connor with Dr. Pinkerton.*

Dr. Pinkerton having visited this country from St. Petersburg, at the request of the Committee of the British and Foreign Bible Society, Mr. Connor and he had great pleasure in meeting together, and recounting what had passed since their separation near Constantinople. Mr. Jowett, who had retired, for a little time, into Norfolk, to recruit his strength, gladly came up to London to meet his fellow labourer Mr. Connor; and to confer with Dr. Pinkerton, for the sake of meeting with whom in the Mediterranean he had in vain, in the latter part of 1819, gone round, several hundred miles, to Smyrna, in his way from Alexandria to Malta.

These cordial fellow labourers, whose attention has been particularly called to the state of the Greek Church, and who feel a peculiar degree of interest in the present condition of that people, rejoiced to confer together, and to strengthen one another’s hands in the work to which they have devoted themselves. Dr. Pinkerton is now returned to his labours: and, in due time, Mr. Jowett and Mr. Connor will, it may be hoped, resume theirs, refreshed and re-animated by their visit home; and having awakened, by the Divine blessing, in the breasts of others, a determination to co-operate with them in the promising scene of their labours.

#### ARRIVAL OF FOUR LUTHERAN MISSIONARIES FROM BASLE.

Four Missionaries, who have been educated in the Seminary at Basle, are come over to this country, in order, after perfecting their



knowledge of English, and learning the National System of Education, to proceed to the West-Africa and India Missions of the Society.

The Rev. Jacob Maisch and the Rev. Theophilus Reichard, natives of Wurtemberg, are to proceed to India; and the Rev. Charles William Beckauer, from Saxony, and the Rev. G. Emanuel W. Metzger, from Wurtemberg, are destined to Sierra Leone.

These Young Men entered the Seminary at Basle in October, 1818; and were admitted to Lutheran Ordination, on the 5th of August, in the Cathedral of Stutgard, in the presence of the Royal Family of Wurtemberg and of a Congregation of more than 4000 persons.

The interest which the King of Wurtemberg takes in the Missionary Cause, is feelingly depicted in a Letter from Mr. Blumhardt to Dr. Steinkopff, dated in August, of which the following is an extract—

“During my stay in Stutgard, it pleased the Lord so to ordain it, that, without any endeavour on my part, I was called no less than four times to the Royal Palace. The King did this entirely at the suggestion of his own mind; and I passed in conversation with him one of the happiest hours of my life. He inquired, in so condescending a manner, into the state of the Missionary Society, that all embarrassment on my side instantly vanished. He attentively listened to my recital of its history and operations. The chief points of His Majesty’s inquiries referred to the rise of our Missionary Seminary, the Christian Principles therein inculcated, our plan of Education, the number of Students, and the conduct of the young Wurtembergers admitted into it. He then declared, with evident emotion, that he was convinced that this was a work of God, and that it ought to be powerfully supported; assuring me, at the same time, in the most explicit manner, that he would embrace every opportunity of evincing his heartfelt concern for the success of this work of the Lord.

“In an Official Letter, signed by the revered Monarch himself, he commissioned me to assure our Committee of his sincere interest in the Society’s progress, and that he would omit no occasion of testifying his good-will toward it.”

It may be easily conceived from this statement, with what pleasure His Majesty would witness the solemn dedication of three of his subjects, in the Cathedral Church of his kingdom, to the service of Christ among the Heathen.

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#### WESTERN AFRICA.—SHERBRO.

#### CHURCH MISSIONARY SOCIETY.

#### *Journal of the Visit of William Tamba.*

It will give our readers pleasure to see the course pursued by this Native Christian, in endeavouring to benefit his countrymen—the attention with which he was almost every where listened to—and the earnest desire of further instruction, which was, in various instances, manifested.

The parts of Scripture which he read and explained to the people, were well selected to introduce to them the great topics of Divine Revelation—the Creation and Fall of Man; the nature and sanctions of the Holy Law of God; the Vanity of Idols; the free Invitations and gracious Provisions and Promises of the Gospel; and the Character and Work of the Redeemer.

He closes almost every day's statement with a short prayer for a blessing, many of which we have omitted, to avoid repetitions.

*Lond. Miss. Reg.*

**Nov. 6, 1820.**—About five o'clock in the evening, I and John Cates walked from Regent's Town to Passantah Place, where we stopped all night. Saw seven men and women, beside children, that evening. Read to them the Fifth Chapter of Matthew. I could not talk to them in their language, as they are Susoos: but I spoke to one of my countrymen, who told them again. They went to their houses, and one Old Man prayed to Mahomed. Then I went to him, and said unto him, "What God do you pray to?" He said, "To Mahomed." I asked him, "What did Mahomed do for you? or, what has he made?" He did not answer. Again I asked him, "Did Mahomed say unto you, 'Call not the women and children to prayer?' or did he say they have no souls?" He said, "The women pray in their houses, and the children have no understanding." I said, "Do you think that they cannot die?" He said, "Yes, they die; but God will save them because they are young." I asked again if they did no sin. He did not answer. May the Lord give them ears to hear, and hearts to receive the Word, through Jesus Christ our Lord! Amen.

**Nov. 7.**—In the morning we passed on to Tongeh. I saw a few people. I spoke to them; but they gave me no answer.

I went on again to a little place. Saw six men and women. Spoke to them: they were attentive.

Then I went to another town. Saw one woman: she was sick. I told her to pray to the Lord Jesus Christ. She said, yes, she would.

After that, I passed through five small towns; but all the people were in their farms, or had gone to Freetown. Saw only two or three in each of them. Spoke to them: they were attentive. May grace break their hearts! May the Holy Ghost lead them to the Sun of Righteousness! Amen.

About five o'clock in the evening, I came to York.

**Nov. 8.**—This morning, about eight o'clock, about fifty men and only one woman came together. I read to them the Fifth Chapter of Matthew. They were very attentive. When I had spoken to them, I concluded in prayer. Oh that the Lord may open their hearts, that they may receive the Word of the Lord, who is blessed for ever! Amen!

After that I went to Kent, or Cape Shilling.

**Nov. 10.**—About eleven o'clock this morning, I went from Kent, in a small canoe, and reached the Plantains about twelve o'clock in the night. Mr. G. Caulker was not at home: the people said he was gone to Tortoise Island.

**Nov. 11.**—About nine o'clock we set off in the canoe again. The sea was very quiet. Then I remembered the word of the Lord, *In the world ye shall have tribulation; but in me ye shall have peace.* When I considered this, and saw that I had no trouble, though I had come some distance, I was afraid: I doubted, because I had no trouble.

**Nov. 12. Sunday.**—We reached Tortoise Island about four o'clock this morning. Mr. G. Caulker sent a boy to call the Headman: he told him to bring the people together. At ten o'clock Mr. G. Caulker called all his people together too. He read the Prayers in the Sherbro Tongue; and after that, he told me to talk to the people, and not be ashamed. Then I read the 115th Psalm, and spoke much about their gregrees and country-fashions. They were attentive. After Prayer, the Children said the Catechism by heart in the Sherbro tongue. It made me glad to hear the Children read the Word of God in their own tongue. May the Lord give them understanding, for Christ's sake!

At noon, we went to Muttoo, the town on the island. I saw four men, four women, and some children. Read to them the First Chapter of Genesis. Told them about the Creation, and about the Lord Jesus Christ. They were attentive.

**Nov. 13.**—We went to another island, called Kilby. Saw ten men and women, and some children. I read to them the Twentieth Chapter of Exodus, and explained the Commandments: they were attentive. May the Lord give them faith to believe in Christ!

From that island I went to another, called Footoo. I saw eleven men and women, beside children. Read and explained to them the Second Chapter of Revelation. After that they asked me, "What shall we do, because we have nobody to teach us how to pray, and to tell us the way of God? We understood what you said, and we are glad; but if you go away, we shall soon forget what you said." Then I said unto them, "Pray to God to teach you, and to show you all your sins: don't forget to pray night and day."

After that I went into a house ; but my heart was not pleased, because I do not know whether the Lord has sent me to speak the Word. O Lord, Thou knowest that I am afraid : Thou hast commanded us to ask, and we shall receive. I ask, O Lord ! be pleased to bless and help me, through Jesus Christ our Lord !

Then we went to Jellah, another small island, about five o'clock, where we stopped all night. About seven o'clock, I called the people together. I saw forty-nine men and women, beside thirty-nine children. I read and explained to them the Third Chapter of Genesis. I talked in Sherbro first, then in Cosso. The people were very attentive. When I had done, every one prayed for himself ; and afterward I heard some pray in their houses. I heard one voice saying, "O Lord, we no sabby you. O Lord, we have broke thy Law. Teach us, O Lord, and save us ! We know nothing what is good, but bad. O Lord, forgive us all the bad we have done ; and teach us ! Amen." O that the Lord our God may give them hearts to receive His Word, and faith to believe, through Jesus Christ our Lord ! Amen.

Nov. 14, 1820.—We went this morning to Jenkin Island, to Treesana ; where we stopped all day, because the people were all in their farms. At six o'clock in the evening they came home, and I called them together. I saw eighty-two men and women, beside children. I read and explained to them the First Chapter of John. They were very attentive ; and when I had done, an Old Man said to me, "We are glad to hear this word." Then all the people said, "Yes, yes : these words are good for our souls." Then one Old Man said, "For myself, I am very old : my life is in the hand of God : I know not what time God will take it way. I will look to God, let him do what he will. But, William Tamba," said the Old Man, "I am blind, I cannot see. Cut some holes in a piece of board, that I may know when it is Sunday. I will count them holes every morning, that we may not forget." Then I took a board, and cut seven holes in it, and gave it to him. May the Holy Spirit teach them, and us all ! Amen.

Nov. 15.—In the morning, I asked them to show me another town ; but they would not let me go. At last I got away, and went to another town, where I had been on Sunday. It was about twelve o'clock. The people came together ; called me, and said, "We want to hear more from you about our souls." Twenty-eight men were present : all the women and children were in their farms. I read and explained to them the Third Chapter of Genesis : they were very attentive. May the Lord help them to believe, through Jesus Christ our Lord ! Amen.

Then we went away, and came to Mr. G. Caulker, at Tortoise Island. We stopped at that place all night.

Nov. 16.—Mr. Caulker told me to go to the Plantains, and stop till he came ; but I told him I did not like to stop in one place two or three days. He said, "Go and pass Thomas Caulker's Place, in the Camaranca River." Then we went into the canoe, about seven o'clock in the morning, and reached the Plantains about three o'clock in the afternoon. We stopped there that night. In the evening, I read and explained to the people the 115th Psalm. Only the children and four men were attentive, but the others were careless. After the Service, the Children sung a Hymn in Sherbro, and I concluded in Prayer.

One man, who came to work in the canoe, grieved me much : he went from house to house, cursing and swearing, and wanted to fight. Oh, this is great trouble for me, because he came with me. O Lord, wilt Thou let me die with shame ? O Lord, help me ! Thou wilt not suffer Thy children to see evil. Fear and trouble are upon me, but to Thee I look ; for Thou art my hiding-place : help me, through Christ Jesus my Saviour ! Amen.

Nov. 17.—At ten o'clock in the morning, we set out from the Plantains, to the Camaranca River. Came to a place in the river called Teefan, about nine o'clock at night.  
(To be continued.)

### INDIA BEYOND THE GANGES.—BOMBAY.

WE have received through the Missionary Herald a part of the Report of the Prudential Committee, presented to the American Board of Commissioners for Foreign Missions at their annual meeting in September last, from which we shall make an abstract under the several geographical heads to which it may properly belong.

Mr. Bardwell arrived in Boston a few days ago, after a favourable passage. His health was feeble when he left Calcutta, but now appears



to be entirely recovered. Mrs. Bardwell and child enjoy excellent health.

### *Preaching the Gospel.*

The missionaries at Bombay do not forget, that, however important and necessary their other objects of attention may be, preaching the Gospel is their highest employment, as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means which God himself has established, should never be shaken, as it will never ultimately be disappointed. Whatever human philosophy may imagine, it is by the *foolishness of preaching* that men are induced to believe, whether they live in Christian countries, or amid the darkness of paganism. Where this divine institution is honoured and maintained with humble reliance on its Author; where the great truths of revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate his own word, and prove the wisdom of his own plan.

At Bombay and the vicinity, no material alteration has taken place, as to the times and manner of communicating the Gospel by preaching. The missionaries, in their several spheres, and at many places, more or less frequented, were in the constant habit of publishing salvation to the deluded thousands by whom they were surrounded. Not seeing that fruit of their labours, which they greatly desired to see, they were almost necessarily under temptations to despondence and discouragement; and were only sustained, amid the sottish ignorance, and the absurd, wicked, and cruel superstitions, which heathenism every where displays; by the command of Christ, and by those promises which insure the final prevalence of divine truth over error and sin of every kind, and in every form.

From the last joint letter, dated in January, 1821, the Committee deem it proper to quote all that is said on the subject of preaching, as the letter has recently come to hand, and this part of it has not been published.

"In regard to preaching, we can do little more than repeat what we have often said in former communications. After the close of the last rains, all of us, who were able, made excursions on the neighbouring coast, and in the island of Salsette, for the purpose of visiting our schools, and communicating religious instruction to the people, beyond the limits of our several stations."

### *Condition of Lapsed Catholics.*

"One special object of the tours we made in Salsette and the northern coast opposite to that island, was, to search out and offer Christian instruction to the lapsed Catholics, concerning whom a more particular account will doubtless be interesting to you.

"You already know, that the Portuguese, a few generations ago, by the use of means not to be commended, brought a great number of the Hindoo inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics in this place for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought, in some instances by violence, within the pale of their church. But these people are held in subjection to the priest, by a very precarious tenure. During the prevalence of the *cholera morbus*, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindoos to arrest the vengeance of Heaven; for which cause, they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to the church is given up; and they seem bent on turning back to the idolatry of their forefathers. The change is indeed easy and natural. It is only to change the names and images of Romish saints for those of heathen deities. The Hindoos are well pleased with this defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

"In May last, an attempt was made, in several villages of these people on Salsette, to dissuade them from their purpose of becoming Hindoos; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favourably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again. But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction. The measure was accordingly executed in the

course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people, and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the Hindoo system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.

(To be continued.)

#### POLYNESIA.—SANDWICH ISLANDS.

SINCE our last number was issued, we have received a letter from Mr. Bingham, dated Woahoo, Jan. 31, 1821. It was hastily written, and sent by way of Calcutta, in a vessel which touched but a few hours. The intelligence from the mission is, thus brought down two months and ten days later than we had heard before.

This letter mentions the distressing fact, that the church had felt itself obliged to adopt the last measure with Dr. Holman; and to cut him off from its communion, on the charges of *walking disorderly, slander and railing, and covetousness*. Mr. Bingham states, "that Mr. Thurston and himself were then preparing what they hoped would be an impartial history of the case."

The missionaries were writing at large, and about to send the continuation of their journal, by a Boston ship then in port, which would proceed by the way of Canton. These letters may be expected by the next arrival from that port; but we believe no arrivals are expected for some months.

The close of Mr. Bingham's letter is as follows: "We think an excellent spirit appears in the members of the church generally.

"By the Cleopatra's Barge, the Tartar and Lascar, we were happy to receive the communications, supplies, house-frame, &c. which you sent us. Accept our cordial thanks; and have the goodness to tender to the owners, Messrs. Bryant & Sturgis, the grateful acknowledgments of this mission for the very great favour they have so generously bestowed on us.\*

"Our schools are making desirable progress; the mission still prospers, notwithstanding its afflictions; the family is in health; our Sabbaths are pleasant; and the favour of the people, and the smiles of Providence, encouraging."

In a postscript Mr. B. says, that the fund for the support of orphan children, raised by subscription at the islands, amounts to \$600, and that the plan is going on well.

*Missionary Herald.*

#### UNITED STATES.—AMERICAN BOARD OF FOREIGN MISSIONS.

##### *Contemplated Reinforcement of the Mission to the Sandwich Islands.*

BESIDE the ordinary expenditures of the Board, during the year from Sept. 1, 1821, to Aug. 31, 1822, it seems peculiarly desirable that a

\* These gentlemen kindly took the articles above named, for the use of the mission, without freight.

second mission should be fitted out for the Sandwich Islands. Should this be done on a proper scale, it must cost a large sum of money. But the Committee are persuaded, that the Christian public (on whose liberality they continually depend for the means of defraying all the ordinary expenses) will not permit so interesting a design to be hindered for the want of funds. It has therefore been resolved, that, with the favour of Providence, a large reinforcement shall be sent to the mission at the Sandwich Islands, in the course of next summer, or fall. The family will probably consist of two ordained missionaries, two physicians, a farmer, two carpenters, (who can also work at ship-building,) a cabinet-maker, a blacksmith, and two or three schoolmasters; most of them in the married state. Several youths, natives of those islands, now at the Foreign Mission School, will return, at the same time, to their countrymen. The whole number of persons to be embarked in this enterprise, will probably not be less than thirty. To obtain suitable means of conveyance for so many—to provide for their comfort on their passage, and after their arrival, and to furnish them the means of usefulness among the natives,—will require considerable expenditures; and additional supplies will be necessary for the Missionaries now at the Islands.

It has been a subject of deep regret with the Committee, that they were not able to send at least two or three assistants to this mission, in the course of the past season. But it was impracticable, as no suitable passage could be obtained. Should the same difficulty remain, the object is of sufficient importance to warrant the chartering of a vessel, for the sole purpose of carrying the missionaries; and it is apprehended that this can be done, if necessary, without greatly increasing the expense. The Committee would prefer, however, that the family should go as passengers, in some ship about to visit the Pacific.

The friends of missions will perceive, that there is need of continued exertions. The spirit of genuine benevolence needs to be kept in full activity, and the work of enlightening the dark nations to be prosecuted with increasing vigour.

*Missionary Herald.*

### AMERICAN BIBLE SOCIETY.

*From the New-Brunswick (New-Jersey) Times.*

#### WILL OF PRESIDENT BOUDINOT.

It is generally known that this distinguished Philanthropist has appropriated a large proportion of his estate to religious and charitable uses; and, as it must be acceptable to all, and particularly advantageous to those concerned, to be correctly informed on this subject, the following summary has been obtained, and may be relied on as authentic. The Testator gives

1. The sum of \$200, to be distributed by his daughter among ten poor widows.
2. He gives his daughter 15 shares in the Aqueduct Company of Burlington, the yearly produce of which, she is to distribute among "the Friendly Society of Females in Burlington."
3. He gives \$200 to the New-Jersey Bible Society, to be laid out



in spectacles, for the use of indigent persons, to enable them to read the scriptures.

4. A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to "the society established in the state of New-York, for ameliorating the condition of the Jews," under certain conditions, for the purpose of supplying Jewish settlers with farms of fifty acres each, or, at the option of the said society, the sum of \$1,000 within two years.

5. The sum of \$2,000 is given to the United Brethren of Moravians, at Bethlehem, to enable them to civilize and gospelize the Indians.

6. To the Magdalen Societies of New-York and Philadelphia, and to "the institution at Cornwall, in Connecticut, for educating the Heathen," respectively, the sum of \$500.

7. To the trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabeth-Town, and the Episcopal Church at Burlington.

8. The Testator's library is left, after his daughter's decease, to the Theological Seminary at Princeton, N. J.

9. 4,080 acres of land, in Luzerne County, Penn. to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity in the Theological Seminary at Princeton, as are not able to support themselves—each student not to receive more than \$200 annually.

10. 4,000 acres of land in the same county, to the trustees of the college of New-Jersey—from the profits of which are to be appropriated \$1,000 in the first instance, for the improvement of the cabinet of natural history, and the residue for the establishment of fellowships in said college, so that no incumbent, however, be allowed more than \$250 per annum.

11. 4,542 acres of land, in Lycoming county, Penn. to the American Board of Commissioners for Foreign Missions, in Mass. for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

12. 3,270 acres of land in the county of Bradford, and state of Penn. to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance when necessary into this institution.

13. To Messrs. Matthew Clarkson, Wm. W. Woolsey, Samuel Boyd and John Pintard, of New-York, in trust for the AMERICAN BIBLE SOCIETY, 4,589 acres of land, in the county of Northumberland, and state of Pennsylvania, the profits of which are to be applied to the general purposes of the institution, but especially to the sending the gospel to the Heathen.

14. To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county, Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms—from this fund a medal worth \$10 is to be given to any person who will undertake the purchase, and distribution of the wood gratuitously.

15. The sum of \$5000 to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to

the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New-York.

16. The residue of his estate, the Testator gives and devises to his trustees—and among the trusts, are the following of a public nature, to be carried into effect after his daughter's death.

1. To the trustees of the college of New-Jersey, the sum, of \$10,000, half for the use of the said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2. To the American Board of Commissioners for Foreign Missions, the sum of \$5,000 for like objects as stated in the devise of real estate.

Finally, after providing very liberally for his nearest family friends and connexions, by a codicil, he gives the residue of his estate, after the death of his daughter, and after satisfying his specific appropriations, to the use of the General Assembly of the Presbyterian Church, towards the support of such of the members as are of the Synod of New-Jersey, and whose salaries are insufficient for their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or part to missionary purposes, or to the use of the two education societies under the superintendence of the said General Assembly.

The Trustees and Executors are—

Mrs. Susan Bradford, of Burlington.

Richard Stockton, Esq. Counsellor at Law, and Samuel Bayard, Esq. of Princeton.

Lucius H. Stockton, Counsellor at Law, Trenton.

Elias E. Boudinot, Esq. Newark, N. J.

[The amount of the above bequests is \$23,400 in money, and 37,403 acres of land. Which, valuing the land at a low rate, will make a total amount of at least \$60,000.]

At a meeting of the Managers, on Thursday the 6th instant, they elected JOHN JAY, *PRESIDENT* of the AMERICAN BIBLE SOCIETY.

## ANNIVERSARIES.

### EVANGELICAL MISSIONARY SOCIETY.

THIS Society held their annual meeting on Monday evening, the 3d instant, in the brick Presbyterian church, ELEAZER LORD, Esq. President of the society, in the chair. The report stated, that the society have ten Missionaries in their employ; one in Missouri, six in the western part of this state, one on Long Island, and two in this city.

After the report was read, the society were addressed by the Rev. Mr. Nott, Mr. H. W. Buckley, the Rev. Mr. M'Lean and Dr. Spring.

### YOUNG MEN'S MISSIONARY SOCIETY.

The annual meeting of this society was held on Monday evening, the 10th instant, in the first Presbyterian church, JOHN D. KEESE, President, in the chair. The Rev. WM. M'MURRAY opened the meeting with prayer, and JOHN NITCHE, Esq. read the annual report, which contained an interesting account of the society's labours during the past year, and

also the present want of funds, which we trust the Christian public will very soon supply by liberal donations.

The Rev. P. N. Strong, and the Rev. J. M. Matthews addressed the meeting, after which a collection was taken up, and the meeting was closed with singing the hymn,

"Salvation, O! the joyful sound," &c.

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*For the Christian Herald.*

### YOUTH'S MISSIONARY SOCIETY.

*Fourth Annual Report, 1821.*

YOUR Managers approach their duty, of presenting their fourth annual Report, with a trembling step; and, though their prospects are not as animating as they could have wished, yet they cannot but express their gratitude to Him who, when on earth, took little children in his arms and blessed them, that our youthful association is still preserved, and permitted to aid in advancing his cause, and propagating the divine truth, throughout the world. Nor do they regret the task, although they may regret their inability to present a more cheering account;—because in doing this, they are enabled to present you with a comparative view of the past and present state of the Society; and thereby hoping to excite each one to perseverance, to more diligence, and to greater exertions.

The meetings of the Society have in a great measure been suspended, during the year, principally from the following causes: Your President being out of the city, no meeting was called until the 30th April; and, it having been signified that your vote of thanks, for the use of this room,\* would not be considered as a sufficient compensation, and as your funds were in a declining state, it was not deemed expedient to incur the usual expense for that purpose. In addition to these reasons, experience has taught us not to expect a full meeting in the summer months.

It having been thought advisable to make an extraordinary effort, for the purpose of adding new members, so as, in some degree, to supply the places of those who are passing away, or forgetting their connexion with the Society; your case was brought before some of the churches, and a meeting of the Society noticed to be held on the afternoon of the 15th of last month. This effort produced six new members, but not a quorum for a meeting; so that this is but your second meeting this year.

Your efforts, being merely subsidiary, can be estimated only by the amount of funds which you contribute towards the support of the parent institution.

The state of your treasury is as follows:—

Receipts for monthly dues,	-	-	-	\$29 67
Initiation fees,	-	-	-	1
In donations from members,	-	-	-	1 50
From a Lady, by the President,	-	-	-	5
Collection at the annual meeting,	-	-	-	5

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\$42 17

\* Lecture Room of the *Brick Church*.



which your treasurer will pay over to the treasurer of the New-York Evangelical Missionary Society.

That you may not feel disposed to despond, because your managers cannot give a more animating account, they will now show by a retrospect of the past, that you have no cause to be discouraged, although your hopes may not have been realized.

The first year of our existence as a Society, the names of one hundred and forty members were enrolled on our books, whose initiation fees alone, must have amounted to \$17 50. The Society paid into the treasury of the parent society that year,

	\$67 92
The second year,	29 06
The third,	42 09

Your records show a collection taken up at the

First annual meeting, of	\$16 00
The second,	1 31
The third,	1 75

During the first year of our organization, seven meetings were held, at each of which we were favoured with the presence, the addresses, the advice, and the exhortations of several officers, managers, and members of the parent institution. The second year, two regular meetings only were held, at one of which we were encouraged by the presence of the parent society. At our last annual meeting, we also had the pleasure of being addressed by several of their members.

By a reference to the minutes of your Board of Managers, it appears, that immediately after the formation of this Society, a correspondence was opened with the parent society, and a communication received from their Board, expressive of their approbation of our efforts, and informing us of the nomination of Mr. T—— W—— to the presidency of this Society for that year. Since that time, nearly four years have elapsed, without the receipt of a single communication from them. The Managers here beg leave to remark that, although your records speak of the acts of a president, both in the meetings of the Society, and in those of the Board of Managers, yet they show nothing by which it can be ascertained who he is, or how he got the place. Such neglect is not to be attributed to the want of due diligence on the part of any officer to whom this Society has intrusted the management of its concerns.

Your managers have been led to this review, in consequence of some fears having been entertained, that the Society would shortly cease to exist, and with a view to show that there is no immediate cause for such an alarm, and to show also, that it now stands much more firm than it did the second year of its formation. It was then, that the first impulse ceased to operate. It was then, that the fumes of novelty had lost their stimulating qualities. It was then, that you were abandoned by those to whose exertions you are chiefly indebted for the first organization of your institution—abandoned as it were by a revered parent. It was then, that you were left in infancy, to your own strength and to your own exertions; and your efforts have proved you worthy of so noble a cause—a worthy offspring of so worthy a parentage.

And may you not yet hope, once more to experience her fostering care? May you not yet hope that she will again return and extend to you her maternal hand, and nourish you as her future hope, that is to rise up and take a name among the many institutions, by whose instrumentality the face of the moral world is to be renovated? Yes,

brethren, you may hope it; and, with the smiles of Heaven, you may attain a high place with others. Your greatest efforts are needed. The great work of benevolence is but begun. And now, in the language of the cheering paragraph in your last report, "Go on, brethren, remembering that you are labouring, not for the meat that perisheth, but for the good of immortal souls, that are groping in darkness, and perishing for lack of knowledge; and relying on a crucified Saviour for a blessing on your exertions: be not weary in well doing, slacken not your efforts, faint not, and the God of all grace will crown your efforts with abundant success."

Respectfully submitted by the Managers.

W. ORVIN BOKEE, *Secretary*.

New-York, Nov. 12, 1821.

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### CORRESPONDENCE.

WE have received an interesting letter from THOMAS THOMPSON, Esq. Treasurer of the (London) Home Missionary Society, in which he gives a brief account of the remarkable success which has attended the labours of that society during little more than two years. It was formed in August 1819, and now they "have sixteen indefatigable missionaries, who have introduced the Gospel into more than 100 villages, established Sunday Schools where 2000 children are instructed in the way of holiness, happiness, and never-ending felicity—and have distributed more than 100,000 Tracts."

"It will afford me unfeigned gratification," says Mr. Thompson, "to correspond with you on those subjects which appear calculated to interest our Christian friends, on both sides the Atlantic, in further exertions in the cause of Christ. You will perceive, that with this end in view my friend, the Rev. I. COBBIN, the Editor of the Home Missionary Magazine, has copied from the 'Christian Herald,' the state of American cities, and that we are following it up with reference to London and others of our populous cities. We find those Essays very useful in stirring up our brethren to greater activity, and more persevering zeal.

"I have written to the Committee of the City of New-York Mission Society, [The Female Missionary Society, we presume,] submitting to their consideration the advantages which would result from the formation of a Home Missionary Society for the United States on a liberal scale of operation." To such a society, when formed, Mr. Thompson has offered the liberal donation of *fifty guineas*, and he urges the measure with much earnestness and pious zeal.

We have not room at present to notice the numerous and valuable books, Magazines, &c. which accompany this letter, nor to state some of the objections which would occur to the establishment of a Society in this country on the plan he mentions. Most ardently do we desire that our mutual labours in the same great cause, may result in mutual benefit; and that every circumstance which will tend to unite the two countries more closely in the bonds of Christian love may be seized upon with avidity, and guarded with the most jealous care. Most of the Missionary Societies in the United States are engaged in "*Home*," or Domestic Missions, and whether they might be usefully united into one great institution, or become the Auxiliaries of an AMERICAN HOME MISSIONARY SOCIETY, on the plan of the American Bible Society, is a question, the discussion of which we must defer for the present.

# The Seaman's Magazine.

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They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

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## REMARKABLE PRESERVATION OF FOUR SEAMEN ON BOARD THE SEA FOX.

THE public are already acquainted with many circumstances relating to the loss of the ship *Sea Fox*. This ship sailed from New-York, on the 27th of October, bound to Port-au-Prince, with twenty persons on board, of whom eleven were passengers. She passed the Narrows in safety, and having dismissed her pilot about noon, proceeded on her voyage,—the wind being S. W. and the sky overcast during the day and night. As evening approached, her commander, Capt. Wyer, took the usual precautions, by sending down the royal masts and royal rigging, and taking in top-gallant sails; he also remained himself on the watch till twelve at night, when he was succeeded by the mate, and retired to rest. The passengers were now in the cabin, and four of the seamen in the fore-castle. All seemed secure, and the ship was moving prosperously towards her destined port, when she was suddenly struck, at twenty minutes past twelve o'clock, by a squall. The noise awaked the captain. He sprung upon deck, gave orders to let go the top-sail halyards and call up all hands; but in attempting to let go the spanker-sheet, he lost his hold and was precipitated into the waves; and before either of his orders could be executed, the ship was struck down on her beam-end. So unexpected and sudden was the catastrophe, that only three passengers had time to escape from the cabin, and not one of the seamen from the fore-castle. Capt. Wyer succeeded in regaining the ship; but finding her upon her beam-ends, and apparently full of water, he, with the remaining seamen and passengers, cleared the boat, in which they all embarked, and kept under the lee of the wreck until daylight. We shall not attempt to describe his emotions and those of his companions, during these hours of painful reflection and of peril. It was no common disaster over which they were called to mourn, nor common hazard to which they were now exposed. As daylight however approached, they providentially discovered a ship to the southward, which proved to be the *Iris*, captain Smith, of New-York, by whom they were observed and taken up. Captain Smith turned his course to the wreck, but perceiving, on coming near, that the sea made a complete breach over it, he concluded it would be fruitless to attempt saving any thing. Captain Wyer with his companions were soon put on board a schooner from Philadelphia, which landed them at Taupaulin Cove, the second day after their disaster.

The account which was immediately published of the loss of the *Sea Fox*, excited, in New-York, very uncommon interest, and not a little anxiety. It was suggested by some, that a part of the passengers in the ship might possibly be alive; and large sums were offered for the bodies



of those on board, whether dead or alive. Two pilot boats were immediately despatched in search of the wreck; but they returned into port without having so much as discovered it; and all hopes were relinquished of again hearing from those left on board. But there is nothing too hard for God to effect; and to his good providence must we ascribe it, that any were, in the mean time, saved from perishing.

It has been already noted, that there were four seamen in the fore-castle of the Sea Fox when she capsized. They had been but a short time below when the disaster occurred. Aware of their situation, they flew to the scuttle, and made a desperate attempt to remove the booby hatch, but in vain; the sea was against it, and the water pouring in on every side: within a few minutes, it became necessary to use the greatest exertions to keep from drowning. They were enveloped in perfect darkness, sometimes under water with no space of air to breathe in, and nothing before them but the prospect of immediate death. After a few struggles, their minds were filled with indescribable horror. In this situation they all cried unto God for help. He heard their supplication, and directed them to the bulk-head of the fore-castle, where they found two of the planks loose enough to be removed, and the cargo so much shifted to the leeward, as to leave a space sufficient for them to pass into the hold. After being here for some time in total darkness, one of them having a knife, they cut a hole through the deck, which admitted a few rays of light, but not enough to discover any thing which they could obtain to eat. They then gave themselves to incessant and united prayer to God, until they became extremely weak through want of food and sleep. Providentially, the hatch was about this time removed from the small hatchway, which enabled them to descry a barrel of flour and a keg of lard within their reach. To these they got access, and in some measure satisfied their hunger. They had now been struggling for two days and nights without food or rest, in almost total darkness, and at no time with more than two feet of air above the water. They continued still to agonize in prayer, but on the third day, nature seemed near being exhausted; it was believed to be impossible for them to remain there much longer alive. Before resigning themselves into the arms of death, they agreed to unite in one more prayer to Almighty God for some relief. They did so, and while thus engaged, one of them says to his companions, "the Lord has heard our supplications, and will take us out of this place. *'Continue in prayer.'*" While thus engaged, they actually heard the voices of persons on board; upon this, they ran a stick through the hole which had been cut, and exerting all their remaining strength to make a noise, succeeded in attracting the notice of those who had boarded the wreck. Axes were immediately brought, and by cutting a hole in the deck, these four men were rescued from death, after being confined in the most fearful situation, from about one o'clock on Saturday night, till five P. M. of the following Tuesday. The individuals to whom they were immediately indebted for this deliverance, were a part of the crew of the ship John and Adam, captain Knight, bound to Philadelphia. By captain Knight, and afterwards by the citizens of Philadelphia, they were treated with much kindness and hospitality. The citizens of New-York also made a valuable donation to captain Knight and his crew, for the humanity which they exhibited. But the pious mind will perceive, that a re-

markable providence directed the whole affair ! Is it not very remarkable, that the *Sea Fox* should have lain, for so long a time, on her beam-ends without sinking ? Is it not equally so, that four seamen were allowed air sufficient to breathe in ? That they found their way into the hold and possessed themselves of necessary food ? and that the crew of the *John and Adam* came to their assistance at the most critical moment ?

This narrative affords another example in favour of committing our interests to God in prayer. He observes the character and circumstances of all men, and he has pledged himself to hear their fervent and persevering supplications. He did hear the cry of the four seamen imprisoned in the hold of the *Sea Fox* ; and it is charitably hoped, that so great a deliverance will not fail to make a solemn and durable impression upon their minds. But who that reads this account, will not acknowledge and deeply feel, that it is the privilege of all men, and of himself in particular, to render unto God the homage which is his due ? It is God who can preserve us in safety amidst the dangers of the sea, and of the land. Let the mariner, who is exposed to a thousand accidents and to sudden death, think of this ; let him make the God of the ocean his friend, and he will have no occasion for fear ; let him secure to himself the anchor of the Christian's hope, and no tempest will ever prevent his reaching the destined port of everlasting life.

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PRAYER MEETING.—SAILOR'S BOARDING-HOUSE.

*To the Editor of the Seaman's Magazine.*

SIR—As you were not present at the prayer meeting we had at the seamen's boarding house, where three of the men were present which were taken out of the ship *Sea Fox*, I think it my duty to give you some account of the meeting. It is needless for me to repeat the interesting conversation you and I had with them the same day we had this prayer meeting, and the earnest solicitude expressed by the keeper of the house for this purpose. I was accompanied by several of our brethren that evening to the house in Cheapside-street, and commenced the exercises at seven o'clock, by reading a part of a Tract. There were fourteen seamen present ; an uncommon solemnity was seen in every countenance. When we engaged in prayer, all were prostrate on their knees before God : groans of distress were uttered from some, which seemed to thrill through the hearts of others. After reading a chapter in the bible, several solemn addresses were made to the three seamen, and applied to all the rest present. The brethren were much engaged in addressing the three men, who had, as it were, risen from the dead. The solemn addresses seemed to find way to the hearts of the thoughtless, and all seemed to be engaged in one common cause. It gave us much satisfaction to hear from the woman of the house, that these three retired every day for private devotions ; and the men told us that their present determination was to continue it as long as they lived. We have great cause to hope that this dispensation of divine providence will be sanctified to thousands.

C. P.

*For the Seaman's Magazine.***FIRST REPORT OF THE LIVERPOOL BETHEL COMMITTEE.**

To the many obligations under which our excellent friend and correspondent at Liverpool has placed us on former occasions, is added that of furnishing our pages with a manuscript copy of the following interesting minutes of the Bethel Companies. We cordially rejoice with our brethren on the other side of the Atlantic, in the success which has attended their efforts for the spiritual comfort of poor seamen.

THE Committee of the Bethel Companies, in laying their first report before the General Committee of the Seaman's Friend Society and Bethel Union, are desirous to express their gratitude to God, the Father of our Lord Jesus Christ, for the gracious influence of his Holy Spirit, which has made them of one heart and mind, in the desire to promote the spiritual and eternal welfare of seamen; and, they trust, has also given them the spirit of fervent prayer and earnest supplication on their behalf, and by his presence and blessing attending their meetings under the Bethel Flag, has often constrained them to say, "It is good for us to be here."

We have entered upon our labours under the Bethel Standard, in those places where casually our seamen are exposed to those pernicious examples, which have tainted every thought, withered every budding excellence, and blasted every moral and mental effort. We have been surrounded by hundreds of astonished and attentive hearers, many of whom in effect have said, "Men and brethren, what shall we do to be saved?" Happy in promoting the best interests of our fellow men, and inspired with a pleasing hope of success, the Bethel Companies fearlessly would meet every difficulty, relying upon the promise of our Lord Jesus Christ—"Lo! I am with you alway, even unto the end of the world." This promise will prove an antidote to every ill, a source of consolation under every opposition, and the confirmation of their faltering hope, that "all things shall work together for good."

On Saturday evening, Sept. 22, 1821, the six companies assembled in the Marine School-room, Lower Sparling-street, and appointed their Committee, and their representatives to the General Committee. The Bethel Committee, at its first meeting, elected their Chairman for the ensuing year, and appointed their two Secretaries. A code of by-laws has been framed and adopted, and a series of regulations for the government of the Bethel Companies.

These regulations were read at a general meeting of the companies, on Saturday evening, the 6th October, and confirmed, ordered to be printed and distributed amongst the individuals composing the companies, (a copy of which accompanies this report.) A sub-committee has also been appointed to provide suitable rooms for the Bethel Prayer Meetings, during the winter months.

The companies have regularly attended to their appointments, and, undismayed by tempests or falls of rain, have continued until the 6th of this month, to hold their evening prayer meetings on shipboard. They now assemble in those rooms appointed by the sub-committee.

At the dawn of the Sabbath morning the Bethel signal for early prayer meetings has been hoisted at the mast-heads of vessels in several of the docks, and also for afternoon preaching. Queen's dock, Old dock, and Prince's dock, have been regularly supplied with preachers.

A Bethel Flag was hoisted on board a Flatt, on the Canal, on Sabbath morning, the 7th October, for prayer. The signal was kept flying through the day, and one of the members of the Bethel Company preached to the flattmen in the afternoon.

A Welsh Bethel Company is now formed, and have raised their flag in George's dock basin.—(Their service is in the Welsh language.)

The representatives of the companies have each delivered their weekly reports to the Minute Secretary, which reports are all registered in the journal, and furnish an animating picture of that native simplicity and candour which finely characterizes the British sailor.

It would be occupying too much of the time of the General Committee to read the whole of the reports of the Bethel Companies. The Committee, however, consider it important to lay before them such extracts as will illustrate the above remarks.

**EXTRACTS FROM THE REPORTS OF THE BETHEL COMPANIES.**

*Brig May-Flower, Wednesday, Sept. 19, 1821.*—Four seamen offered up thanks-



giving prayer to Almighty God for his providential care during their last voyage. Upwards of 500 were present.

N. B. The Captain made the men knock off, two hours before the prayer meeting took place, to range seats around the deck, and to spread an awning over the waist, also over the aft of his vessel.

Same company on board the Nimble, Sept. 26, Salthouse dock, opposite the end of Bridge-street—a street inhabited by the lowest and most degraded of women, several of whom stood on the quay alongside of the vessel, and remained with serious attention, although it rained briskly most of the time. A solemn sense of this sacred service appeared to affect all present—200 present.

*Brig Down, Sunday morning, Oct. 7.*—Upwards of 500 persons present. Many seamen deeply affected—a member of the company gave an address—much interest excited. Many inquiries, “Will there be a prayer meeting next Sabbath morning?”

*Brig Emperor Alexander, Sept. 27.*—100 present. A sailor set the tunes—also prayed, and made deep and it is hoped a lasting impression on all who heard him.

*Brig George, Oct. 1.*—About 130 present. Evening rather dark when the service commenced. A member of the company, who is blind, was called upon to begin;—this blind brother, an old sailor, repeated the 6th chapter of the Epistle to the Romans, which was correctly done, and produced an impressive effect.

*Marine School Room, Sunday, Sept. 30.*—At 5, P. M. unfurled the Bethel Flag from the window, being the first time for Sabbath evening service. Upwards of 200 seamen, flattmen, &c. assembled, without any previous notice, except from seeing the Bethel Flag. Previous to the service commencing, a flattman from an adjoining dock, observing the flag waving in the air, inquired of a friend entering the door, “what’s to be done in the room aloft there?” was answered, “religious service.” “Ha, but by whoam?” “Some friends belonging to the Bethel Companies.” “There be an Methodies, beant them?” “We have no names among us but followers of them who inherit the promises.” “Nea, beant thea Methodies?” “My good fellow, there happens to be a local preacher among them.” He said no more, but took to his heels and was out of sight in an instant. About 15 or 20 minutes had elapsed, when he entered the room with about 20 seamen, flattmen, and a few poor Irishmen, with their sickles in their hands, picked up in the scramble. They all were very attentive. When it was announced that some brethren of the Bethel Companies would be in attendance the next Sabbath evening, much pleasure was felt at the intelligence by their hearty expression of “thank God.”

*Lowland Lass, George’s dock, Sept. 28.*—A sailor, never at a prayer meeting before, said to one of the brethren—“I say, shipmate, my dear fellow, I have got much good under these prayers—going to sea on Sunday morning—pray for me.” “Pray for yourself; retire oft as possible, read the Bible, pray for the ship’s company, and God will answer your prayers. We will pray for you also.”

*Ship Blucher, Sept. 17.*—About 200 present, most of them seamen. Many were much affected, especially when a poor black sailor prayed.

*Brig George, Sept. 18.*—A numerous company present. A Captain, lately arrived from the whale fishery, gave a short exhortation. A very serious and attentive auditory.

*Brig Druro, Sept. 29.*—The deck was crowded, and many stood on shore. Two seamen implored the blessing and protection of Almighty God on their voyage about to be undertaken, and acknowledged former mercies. The day had been unfavourable, and the evening was boisterous—on that account we had much attention paid to our comfort, by having a covering over the greater part of the deck; and on the conclusion of the service, the captain very handsomely offered his vessel for another meeting on the next morning at 7 o’clock, which was thankfully accepted and notice given accordingly.

*Waterloo, Sept. 21.*—Capt. Thompson very politely not only offered the deck of his vessel, but the use of his cabin, if necessary. He was present with part of his crew, who conducted themselves orderly and very serious.

*Monday, Sept. 24.*—The Bethel Flag was flying from the fore-top-gallant-mast of the Greenock, of Greenock. The captain kindly rigged a stage, and prepared every thing snug for the prayer meeting in the evening. Before the hour for prayer, a note came from the agents or owners, addressed to the captain, expressing their disapprobation of his proceeding, ordered the flag to be hauled down, and the stage to be unshipped. The Bethel signal was removed to the Baffin—a goodly number of seamen covered the deck during prayer. One sailor, a spectator on board, said he never felt so happy on the deck of a vessel before—thought it (a) very strange (thing,) but would go again.

*Brig George, Oct. 1.*—A man who keeps a lodging house for seamen, who is also a boatman on the river, attracted by the singing, attended the prayer meetings, and was much affected; attended again at the same vessel on the 3d. Afterwards came forward and made an offer of his house for the winter months, being contiguous to the docks, which offer was gladly accepted, and a prayer meeting under the Bethel Flag was held at his house on Monday evening the 8th inst.

(N. B. This man was a Roman Catholic.)

*Committee Room, October 11.*—One of the representatives of the Welsh Company reported that Mrs. Griffiths, who keeps the Derbyshire tavern, Strand-street, offers the use of her house on the Sabbath evening for the Bethel Prayer Meeting.

*Messrs. J. Hurry, & Co's. Ware-House, Oct. 10.*—After the Prayer Meeting, a sailor just arrived from America, a poor Scotchman, as he calls himself, addressed himself to the brethren, desirous of being directed to some lodging house, where he could be among serious people. He was desired to wait upon one of the Secretaries.

The following letter is copied to show how much seamen value prayer. Addressed to Mr. Jones, a member of one of the Bethel Companies.

Sir:—I am sorry to inform you I am going to sea this day, and I hope you will remember me in your prayers. I know that I may, and am sure that I will, meet with many people that endeavour to draw me into many snares.

I hope you will excuse my trembling hand, as I have not five minutes to spare.

I know that the prayers of the righteous will avail. May God bless you and all your endeavours. I know you are a seaman's friend. I cannot say no more at present, but remain your sincere well-wisher, &c.

ALEXANDER F.

*Sept. 22.*—A youth about 17 or 18 years of age waited upon one of the secretaries of the Bethel Companies to purchase a Tract. He was asked, "have you attended any of the Bethel Prayer Meetings on board ships?" "Yes, the last evening. Only yesterday I landed from my voyage—this afternoon I am bound to Scotland to see my friends. Although that visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind." "I am glad you found it so; was you unhappy?" "Sir, I will relate what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate, the most profligate and abandoned wretch that ever sailed salt-water, particularly for profane swearing. Our captain, though a good seaman and kind to his ship's company, cared not either for his own soul or for the souls of his ship's crew. We had been at sea about 16 days. It came on night, and it was my watch on deck. The night was dark and lowering, and but little wind at the time. We had most of our lower sails set. I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch: not prepared to meet it, I was capsized and came head on against one of the stanchions. Feeling much hurt I gave vent to my anger by a dreadful, tremendous oath, cursing the wind, the ship, the sea, and, awful to say, the Being who made them. Scarce had this horrid oath escaped my lips, when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two, thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind; all that night my awful oath was passing before my eyes like a spectre, and its consequences my certain damnation. For several days I was miserable, ashamed to say the cause. I asked one of the men if he had any book to lend me to read, he offered me a French novel by Rousseau. I asked if he had a Testament or Bible. He answered, was I going to die—he never troubled his head about Bible or Prayer book, he left all these notions to the Priest, to whom he left part of his pay to pray for him. If I had done so I should not be so squeamish. The captain I knew had a Bible, but I was unwilling to ask the loan of it. Several days thus passed in the greatest torment, this dreadful oath always before me, and the Devil (I thought) speaking so loud I could hear him say—I shall be damned! I shall be damned!—I could not pray—indeed I thought it of no use. On the fifth day, as I was turning over some things in my chest, I found some trifles I had purchased for sea stock, wrapped in paper—this piece of paper—(putting his hand at the same time into his jacket pocket, and from a small red case pulling out the paper—a leaf of the Bible, containing nearly the whole of the first chapter of Isaiah.) Oh how my heart throbbed when I found it a piece of the Bible." At that moment the big tear fell from his eye—he pressed the leaf to his bosom and cast his glistening eyes to Heaven. "But, Sir, conceive what I felt when I read these words: 'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool,' " Here he paused to wipe the tears away: indeed my eyes needed wiping too. "O, Sir; like a drowning man I clung to this life-

buoy; on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove in some measure the great guilt from my conscience—though I continued mournful and bowed down until last evening, on board the *Mayflower*, I stowed away with the Bethel Company—there the Lord spoke my pardon and peace. I am now like poor Legion, going home to my friends and neighbours to tell them what great things the Lord has done for me. Farewell, sir." "Farewell, my lad, the Lord go with you."

Oct. 7.—7 o'clock, A. M.; Prayer Meeting. Several of the brethren connected with the Bethel Companies, met on board a flatt in the canal. They began the service with singing. Immediately the surrounding scenery became truly animating, bordering upon the ludicrous—most of the flattmen, with their families, were below decks in their cabins or their beds. The burst of voices produced a greater momentum than if the shock of an earthquake had been felt. In an instant were seen the aroused and half undressed heads and shoulders of flattmen, flattmen's wives and children, passing through the hatchways of their little cabins, rubbing their eyes, and looking around them with a stare of amazement, to learn what this noise meant. At the same time the inhabitants in the adjacent houses (mostly filled with lodgers) being awakened, the sashes were thrown open, and some dozens of heads covered with night-caps were seen turning in different angles to find the intention of this, to them, so unusual a sound. The brethren embraced this opportunity to explain the object of their visit, and wished the flattmen and their families to attend. Before the Hymn was sung they had put on their clothes, and with their wives and little ones assembled around the flag. The big tear was seen to roll down many of their cheeks, while the brethren were pleading at a throne of grace for their salvation. Many tracts were distributed.

The following anecdote may not be exactly in "order," but the circumstance appears so intimately connected with the design of the Seaman's Friend Society and Bethel Union, that we take the liberty of reporting it: A gentleman not in the Bethel Union, witnessed the number of vessels passing through the dock gates on the 10th of October, going to sea, the wind being fair. On these occasions our poor sailors too frequently indulge in an extra glass. With the greatest bustle and exertion, at such times, many oaths are heard mixed with the necessary orders, as also among the men in working the vessels out of dock. When all was over—the vessels in the stream—the men had taken their last adieu of their friends and relations, this gentleman remarked to a Bethel friend, that he had not heard a single oath from a seaman during the whole time. He had heard a boatman swear, who was instantly reproved by a sailor present.

N. B. The tracts distributed at the close of each service have been very thankfully received, particularly among the flattmen on the canal.

Signed,

BENJ. WOOD,  
THOMAS EVERARD.

Liverpool, 17th October, 1821.

*Letter from a Gentleman in Bristol, (Eng.) to the Editor.*

Bristol, 14th Sept. 1821.

MY DEAR SIR—

I AM to thank you for your kind favour of the 13th ult. and the accompanying *HERALDS*, and while I rejoice with you in the good work it records, which is so delightfully progressing in the United States, I lament I have only the two first volumes of your interesting work: I must now entreat you to send me an entire set (except the two first volumes) by some friendly captain, as I wish to possess it entire; my library seems incomplete without the remaining volumes, having the two first handsomely bound.

The American ship *Aristomenes*, of Newport, R. I. was driven by stress of weather, on her voyage from Sweden (iron-loaded) last winter, into our channel in a leaky state. Thinking they would be unable to keep her up, the captain looked out for a place to run her ashore where they would be able to save their lives: providentially a pilot boat had taken shelter where they were steering for, and came out to their relief, and brought her safe in. Little did they think for what purposes of



mercy she and they were preserved by Divine Providence. After landing her cargo she was surveyed, found unseaworthy, and condemned. A few of us, who were under concern for the souls of seamen, bought her, fitted her up as a Floating Chapel, at an expense of about £800, £600 of which we have succeeding in begging, (no easy task, these distressing times,) and she is, I think, now as complete, commodious and elegant a place of worship, capable of seating about 800, as ever you would wish to occupy. We have lately opened it, and our seamen are delighted to have a place of their own. On the day the Chapel was opened two excellent sermons were delivered to overflowing audiences, and three the following Sabbath, when the deck was crowded with perhaps 500 more than could be well accommodated. We had provided 48 brevier bibles with "Bristol Seamen's Chapel," in gold letters on the cover, which were laid on the seats, and it would have done your heart good to have seen the veteran tars find the chapters, read after the ministers, and then search for the text; their cheeks running down with tears while they were addressed on the momentous concerns of eternity! We have now preaching morning and evenings; the afternoons are devoted to teaching seamen and sea boys to read the holy scriptures; knowing that the term *school* might prove offensive to these *dear high spirited fellows*, we call it a "Reading Society for perfecting Seamen, and teaching Sea Boys to read the Holy Scriptures;" this obviates their prejudice. Our five Bethel Companies have been itinerating from ship to ship every evening except Saturdays for about twelve months, thus preparing these poor fellows to hear the joyful sound. I had the pleasure on Wednesday to read on board, in committee, six letters from, I trust, converted seamen, giving a detail of their religious experience, dating their conversion to these humble efforts, and the preaching of the Rev. G. C. Smith while here: "Are not these brands plucked from the burning?" Rejoice with us, and pray the God of the harvest that these may prove not the gleanings, but the first fruits of a harvest of souls which no one can number: one of them is (since writing his dying testimony) called into the joy of his Lord.

You would have been delighted to have seen the promptitude with which tradesmen contributed, each in his own line, to supply our wants. COTTLE, the Christian poet, presented us with an elegant Pulpit Bible and Hymn book, new, in excellent binding, and covered with Morocco blue envelopes—Christian females made and presented an elegant purple velvet pulpit cushion—the Bible Society, the 48 Bibles—a patriotic cooper, with a large new suit of colours—a mast-maker made the mast and tops gratis—Captains gave the poles—an anchor-smith the chain cables to moor her—and few have withheld what we have asked.—Is not the good hand of God upon us, to touch all hearts with Christian sympathy for our poor *neglected seamen*, who feel that they are *now* no longer numbered either among the dead or living but among those who, "though dead in trespasses and sins," are to live for ever. It is important to remark, that though God in mercy saved the lives of the crew and the ship herself, from the great deep—yet, in his inscrutable providence, the greater part of her cargo of iron, which was transhipped into the *Tom Hazard*, was lost in the deep waters of the great Atlantic, she having foundered about midway to America! Well may we exclaim, "What hath God wrought?"